

## Hats for Matrons



THERE is something about fringe which adapts it to millinery design for older women particularly well. It is made of rich materials, as lace, chenille, satin and silk, and is carefully and compactly put together. Now that it is so fashionable, many hats are trimmed with it, and some of them entirely covered with the narrow silk fringes.

There are so many bonnet-like shapes this season that are worn by young and old alike, that there is a wider choice than heretofore for older women. These shapes are unusually softening and becoming and a very agreeable change from turbans and bouffant shapes which have been worn for so many years. Older women should consider them with favor. They are small, with roomy and comfortable head sizes. They fit well down over the crown of the head and stay in place without difficulty. Worn with a face veil, they are very neat, as there is no chance for the hair to

blow about. There is a very great variety of these shapes, their main differences being in the backs. Some of them turn down, some are brimless at the back and others turn smartly upward, allowing room for a low coiffure.

In Fig. 1 a very attractive shape is shown which may be had in felt, velvet or any of the materials used for winter hats. Velvet loops and chenille fringe headed by a band of roses, form the trimming. This shape is worn both by young and elderly women, with equal appropriateness.

More particularly designed for older women, the hat in Fig. 2 follows the lines of a bonnet. The crown is a soft puff of velvet and the trimming a plume effect made of fringe applied to quills and a fringed cabochon. This is a very new model, rich and dignified in effect. It is made in the darker shades of the rich colors which characterize this season's millinery.

JULIA BOTTOMLEY.

## PLANNED FOR THE AFTERNOON



Plain amethyst delaine is used for this very effective dress. The skirt just escapes the ground all round, and has a tunic simulated by a band of soft silk embroidery about five inches wide, sewn on by the upper edge only. The sides of the bodice are cut Magyar, and open in front to show a vest that is of finely tucked silk at the top, and the material from waist to hem. The bodice is trimmed with lace, and the water-silk edge of net, and embroidered.

ery; the trimming at back is arranged to form a deep V, that is filled in to match the rest. Materials required: Five yards 46 inches wide, embroidery for trimming, 1/4 yard tucked net.

## LITTLE POINTS TO REMEMBER

Matters of Etiquette That Never Should Be Absent From the Memory.

When the luncheon guests are ladies exclusively the hostess leads the way to the dining room, where places are chosen at will or are fixed by dainty plate favors with the names inscribed on one side.

Many hostesses prepare for an informal musical and literary program following luncheon.

The hostess driving with another woman in a closed carriage allows her guest to take the choice of seats by giving her precedence in entering the carriage.

Only the most delicate scent is allowed on a lady's stationery, and it is better to dispense with perfume in this line altogether. If used a sachet is introduced into the box in which the stationery is kept, the scent being the same as that affected by the owner.

Black borders of equal width on stationery cards are used by the widow as long as she wears mourning.

Postal cards are only proper for announcing meetings or the most important messages.

## White Serge for Winter.

For early winter wear white suits of cloth, corduroy or heavy ribbed serge are very smart. The coats are cut on Empire lines, with a seam just above the waist line, and immense revers and large flap pockets give the suit a youthful appearance. To be worn with one of these smart suits, recently ordered for a miss of fifteen, a large soft hat of white silk beaver, with a fetching flat tailored bow of Persian lamb as its sole trimming, was chosen. The handsome frill of lace that finished the front of the coat was caught by another bit of Persian lamb.

## Nehemiah Builds the Wall of Jerusalem

Sunday School Lesson for Dec. 3, 1911  
Specially Arranged for This Paper

LESSON TEXT—Nehemiah 4.  
MEMORY VERSES—16, 17.  
GOLDEN TEXT—"Watch ye, stand fast in the faith, quit you like men, be strong."—1 Cor. 16:12.

TIME—Nehemiah heard the bad news from Jerusalem early in December, B. C. 444.

For four months he prayed, thought and waited.

The following April (444) he obtained permission to go to Jerusalem.

The journey occupied four months and he arrived at Jerusalem in the first day of the fifth month, Ab=July-Aug. (In 1911 the first day of Ab was August 6; in 1295 it will be July 12.)

PLACE—Shushan and Jerusalem.  
RULERS—Artaxerxes, Emperor of Persian Empire; Nehemiah, governor of Judea; Ezra, the scribe, the religious leader of the people in Babylon.

When the right time came, and Nehemiah's heart was burning with sorrow and desire, he found "opportunities concealed in apparent hindrances." It was dangerous to show sorrow in the presence of the king. Even a modern autocrat like Louis XIV, expected everybody's face to shine if he did but appear, and how much more an Artaxerxes? What wear a sorrowful face when he was presiding over joy and gaiety, gilding them with his presence? If he had ordered this melancholy visage away to prison or death, it would have been justified by precedent. A gloomy face might mean disaffection against the king. The light of his favor ought to be enough to drive all sadness away.

Nehemiah had hitherto been able to keep a smiling face when before the king; but one day at a superb banquet, when the queen was dining with her husband, amid gold plate, gorgeous silk dresses of every hue, marble pillars, fountains, music, lights, sultanas, courtiers resplendent as the sun, and all worshipping their sun Artaxerxes, smiling when he smiled, his sorrow shone through his face. In spite of himself, so that the king noticed it and said:

"Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart." Then he was very sore afraid, and said unto the king, "Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed of fire? If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it."

The king was pleased to grant his request, made him the Tirshatha, or governor of Judea, "royal agent" or "plenipotentiary," with full powers. He traveled to Judea in state, with a military guard of cavalry, and with letters to the rulers of the neighboring provinces to give him whatever he needed for his work.

Nehemiah was very wise. He lay quiet for three days, doing nothing, but learning everything. He showed no credentials, he proposed no plans, he told no one what he hoped to do. His first business was to learn the whole situation, the feelings of the people, who would oppose, and who would help, how able the people were, what obstacles must be overcome.

Nehemiah met the rulers, nobles, priests and people, and told them of his purpose in coming, how he had learned of their need, how he had wept and fasted and prayed, and how God had heard his prayer and caused the great emperor to favor his plans, give him permission to come, and authority, with orders for the surrounding rulers to give the needed help. He told them of his midnight investigations.

The business side of religion should be done as Nehemiah did it in the most skillful and ideal business manner. Nehemiah had a layman's good sense in religion. Walls were necessary to the safety of the city. They were also necessary to true religion. The division of labor, the noble competition, the interest in their work that kept them from taking time to even put off their clothes, the giving each his own work, and over against his own house, the union of watching and praying and working, the working together of old and young, rich and poor, form a real master-stroke of genius.

The wall was parceled out among 44 working parties. It was like the rebuilding of the walls of Athens after the invasion of Xerxes, like the building of the walls of Edinburgh after the battle of Flodden. This plan made each one more earnest and faithful as he saw what others were doing. It animated the work with a noble emulation, and a personal pride. See how fast my work goes on! See how well my piece is done! Now, my sons, gird up your tunics, or Rephalah the son of Hur will get ahead of us. True emulation is to do better than we have done; to seek, not to get beyond others, but to rise to the best possible for us; and to be inspired to this by seeing what others have done.

Besides the hostility of the Samaritans the Jews themselves were becoming worn out with the fatigue of such strenuous work.

No good goes on to success without meeting obstacles. Evil does not fall without a battle. It throws slanders, ridicule, treachery, conspiracies, influence, discouragements, every possible hindrance, in the way of reform. Even some of the Jews were arrayed against their brethren. They planned to take Nehemiah and the city by surprise, slay the workers, and thus put a stop to the work, but the answer was watching and prayer.

# Are You a Woman?

## TAKE CARDUI The Woman's Tonic

### HOME CIRCLE COLUMN.

#### COLUMN DEDICATED TO TIRED MOTHERS AS THEY JOIN THE HOME CIRCLE.

##### Thanksgiving Reverts.

The autumn of 1621 waned on a prosperous community. Plymouth, Mass., was both healthy and wealthy. Sickness, though it had destroyed one-half the company of pilgrims, had ceased, and the crops, as a whole, had been good, the peasantry all the houses in the settlement had been put into condition and a goodly stock of furs and prepared lumber had been made ready for export to England by the next ship. The waters swarmed with fish and sea fowl were abundant. The call of the wild turkey was heard in the woods and the putter of the fleeing deer was nothing strange. The summer was past; the harvest ended. The pilgrims decided upon a period of recreation. The governor sent out four hunters, who in one day secured game to last the colony a week. Hospitality was extended to Massachusett of the neighboring settlement, who brought ninety people with him. The guests remained thirty days. The company engaged in rounds of amusements, in which military drills and religious services formed a part. Thus, heartily and loyally, was inaugurated the great New England festival of Thanksgiving. For two centuries it has continued to be observed, at first mostly in the eastern states, but it has now become a national, its annual return finding a welcome from boundary to boundary, both at top and bottom and either extremity of the nation.

Thanksgiving day is the one day in the year when the nation turns to heaven in thanks for its preservation. The life of the nation is the principal consideration; not only in life, but its health, and its preservation in that condition in which it was established by the fathers of the country. Men can thank God for their accumulations or supplicate him to lighten their burdens, but that is not the purpose of a national thanksgiving. The nation itself, the political structure which was framed and handed down—it is the preservation of this for which the people are to be thankful.

The Thanksgiving of a nation is an act of grace truly impressive in its significance. The more thoughtful leaders of our people will lay less emphasis upon the material prosperity of the United States than upon its tremendous social and moral opportunities. For bountiful crops and heavy exports, for high wages and increasing values, it is well to be thankful in so far as these things minister to the life of the spirit, the makings of manhood, the enriching of the average experience. But for the enlargement of our ideals, the raising of the standard of public duty, the increasing care for the weak and immature, the recognition of responsibilities higher than the mere piling up of individual fortunes and a government surplus—for these things we may well give thanks.

Of all our national holidays none is more universally or more joyously celebrated than that of Thanksgiving Day. Though of New England origin and for many years confined almost exclusively to that

section, it has slowly but surely extended itself all over our great country.

It is fortunate the world cannot discern the hidden things of the heart. There we can store our grief to ponder over it in our leisure and give to the world only the smile a beneficent Providence may import to our souls and that will strengthen us to sing a hymn of Thanksgiving. While sorrow may reign within, yet may peace and hope and confiding trust surround every reader of this column. Heaven bless you all this Thanksgiving day of 1911.

"It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble cast up by the ocean of eternity to float a moment upon its waves and sink into nothingness. Else, why is it the high and glorious aspirations which leap like angels from the temple of our hearts are forever wandering? Why is it that the rainbow and cloud come over us with a beauty that pass off and leave us to muse of their loveliness? Why is it that the stars which hold their festival around the midnight throne are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And finally, why is it that the bright forms of human beauty are presented to our view and taken from us, leaving the thousand streams of our affections to flow back in an Alpine torrent upon our hearts? We are born for

higher destiny than that of earth. There is a realm, where the rainbow never fades, where the stars will be spread out before us like the islands that slumber on the ocean and where the beautiful beings which pass above us like shadows will stay forever in our presence." In these beautiful thoughts we can all find much to be thankful for, even if a vacant chair is in our home and the dark side of life seemed turned towards us. They will place a silver lining back of any cloud. As a matter of fact we all have much to be thankful for.

State of Ohio, City of Toledo, Lucas county, ss.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.  
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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